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The unprecedented mercy of Lord Śrī Caitanya Mahāprabhu  
—Jagad-guru Om Viṣṇupāda Śrīla Sarasvatī Ṭhākura

[illegible][illegible]

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Literal-minded individuals think that the word 'Kṛṣṇa' is just like any other conventional word. However, Śrī Kṛṣṇa is beyond their empirical understanding, being transcendental. For acquiring complete knowledge of any subject, name, form, attributes, and activities are the only aids. By name, form, attributes, and activities, the meaninglessness of the object is removed, and meaningfulness is established. The names, forms, attributes, and activities of worldly objects are perishable and different from each other, with material barriers present among them. In the world, the word 'tree', the form of the tree, the attributes of the tree, and the activities of the tree are not the actual tree itself. The essence or actuality of the tree is separate from the word 'tree'. Upon pronouncing the word 'tree', its essence, fruit, or enjoyment cannot be experienced. However, in the name 'Kṛṣṇa', there is no difference between Kṛṣṇa's form or the direct manifestation of Kṛṣṇa. Through the chanting of the name 'Kṛṣṇa' (not through nāmābhāsa or nāmāparādha), one attains the direct form or the spiritual playful figure of Kṛṣṇa. Therefore, Kṛṣṇa is the only 'supreme meaning', the eternal true object with eternal form, taste, smell, touch, and sound. He is to be contemplated by the soul, and He is the spiritual sensory perceivable object of the soul. That is, Śrī Kṛṣṇa is the object visible through the eyes, audible through the ears, and

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reivable through all senses.

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What is perceptible? They are never the material senses of the conditioned living entities. Anything that is measured is *māyā*. Transcendental or *adhokṣaja* objects cannot be measured by *māyā*. The spiritual objects are not perceived by the material senses. The spiritual names, forms, qualities, and pastimes of the Lord are never perceived by the material senses. The Supreme Lord *Hṛṣīkeśa* cannot be perceived by the senses, but not by the current senses with material attachment, with which we currently perceive all of our worldly objects such as earth, water, the city, the woman, man, son-family, enemy-friend. The objects of the world attract these eyes, and these eyes become activated by the forms of the world. However, *Śrī Kṛṣṇa* is not perceived by the spiritual eyes of liberated souls, that is, those desiring to serve the spiritual form of *Kṛṣṇa*.

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ମନୁ ଶ୍ରୀ—‘ମନୁ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ’  
ମନୁଷ୍ୟ ମନୁ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁ-ମନୁଷ୍ୟ -ମନୁଷ୍ୟ ମନୁଷ୍ୟ, ମନୁଷ୍ୟମାନୁଷ୍ୟ,  
ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁଷ୍ୟ, ମନୁଷ୍ୟମାନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁଷ୍ୟ ମନୁ ମନୁ ମନୁଷ୍ୟମାନୁ  
‘ମନୁ’ ମନୁ, ମନୁ ‘ମନୁ’ ମନୁ ମନୁଷ୍ୟମାନୁଷ୍ୟମାନୁ ମନୁ ମନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟ  
ମନୁଷ୍ୟ ମନୁ ମନୁ, ମନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟ  
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ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ ମନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ ମନୁ ମନୁ ମନୁ  
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ମନୁଷ୍ୟମାନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ ମନୁ  
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ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁଷ୍ୟ-ମନୁଷ୍ୟ ମନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ  
ମନୁଷ୍ୟ. ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁଷ୍ୟ ମନୁ-ମନୁଷ୍ୟ  
ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁ ମନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟ,  
ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟ ମନୁ ମନୁ ମନୁ ମନୁଷ୍ୟମାନୁ ମନୁ ମନୁଷ୍ୟମାନୁ  
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ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁ ମନୁଷ୍ୟମାନୁ (ମନୁଷ୍ୟମାନୁ) ମନୁଷ୍ୟ  
ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁଷ୍ୟ ମନୁ ମନୁଷ୍ୟ  
ମନୁଷ୍ୟ ମନୁ ମନୁଷ୍ୟମାନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟ ମନୁଷ୍ୟମାନୁଷ୍ୟ  
ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁ ମନୁଷ୍ୟମାନୁ ମନୁ—

Śrī Kṛṣṇa is the supreme reality. In the Śrīmad Bhāgavatam, it is said—‘ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam.’ The various expansions and manifestations of Kṛṣṇa, the quadruple forms, the threefold Puruṣa incarnations, and the occasional avatars, are either ‘aṁśa’ (parts) or ‘kalā’ (portions) of Kṛṣṇa. If one conceives of Śrī Kṛṣṇa partially, they will not understand Kṛṣṇa Caitanya. In the transcendental world, all names, forms, qualities, and pastimes are all related to Kṛṣṇa. Their distorted reflection is what we observe in this material world. We cannot fully grasp the magnanimous pastimes of Śrī Kṛṣṇa during events like the killing of Aghāsura and Bakāsura. However, we can understand His magnanimous pastimes through the pastimes of the inseparable Nandanandana Gaurasundara. They are always eager to bestow supreme auspiciousness, even to fallen and heretical people like us, who are deceived by empirical knowledge. Not just a little auspiciousness, they are

ever eager to bestow Kṛṣṇa directly. As a result of their great gift, Śrī Kṛṣṇa can be ever-present and directly worshipable for us, like the fruit in our hand (hastāmalaka). May the magnanimity of Gaurasundara, i.e., His unprecedented great gift, be spread throughout the world—

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□□□□□□ □□□□ □□ □□"

*“pṛthivīte āchhe jeta nagarādi grāma  
sarvatra pracāra haibe mora nāma”*

[illegible]

Śrī Gaurasundara is extremely eager to bestow the complete Kṛṣṇa reality to the entire world. However, the outward-facing people of the world, mistaking ignorance-avidya for knowledge and darkness for light, are dwelling in such shelters.

[illegible]

Some people pride themselves on being Buddhists. 'Buddha' means 'awakened'. If asked, 'What awakening has your consciousness achieved? According to your view, does the full expression of the activities of consciousness mean a craving for non-existence?' Buddhists would say—Buddhadeva advised living beings to become non-existent or to attain the state of Nirvana. However, Śrī Jayadeva says—

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*nindasi yajña-vidher ahaha śruti-jātam  
sadayahṛdayadarśita-paśughātam  
keśava dhṛta buddhaśarīra jaya jagadīśa hare*

ଶ୍ରୀକୃଷ୍ଣଙ୍କୁ ନିନ୍ଦା କରୁଥିବା ଯଜ୍ଞ-ବିଧିର ଅହାହା ଶ୍ରୁତି-ଜାତମ  
 ସଦାହୃଦୟାଦର୍ଶିତ-ପାଶୁଘାତମ  
 କେଶବ ଧୃତ ବୁଦ୍ଧାଶରୀରା ଜୟା ଜଗଦୀଶା ହରେ

ଶ୍ରୀକୃଷ୍ଣଙ୍କୁ ନିନ୍ଦା କରୁଥିବା ଯଜ୍ଞ-ବିଧିର ଅହାହା ଶ୍ରୁତି-ଜାତମ  
 ସଦାହୃଦୟାଦର୍ଶିତ-ପାଶୁଘାତମ  
 କେଶବ ଧୃତ ବୁଦ୍ଧାଶରୀରା ଜୟା ଜଗଦୀଶା ହରେ

Buddhadeva preached the doctrine of non-violence. But is the mercy of Śrī Caitanyadeva so limited? Have wise individuals ever considered from which violent practices Śrī Caitanyadeva protected the living beings? Buddhists know that Buddhadeva spoke about the protection or destruction of the gross and subtle bodies. But did he speak about protecting the activities of the soul? The mercy that Buddhadeva spoke about, compared to the endless flow of mercy emanating from the lotus feet of Śrī Caitanyadeva in infinite, countless qualities, wise individuals should carefully consider how much more profound it is.

ଶ୍ରୀକୃଷ୍ଣଙ୍କୁ ନିନ୍ଦା କରୁଥିବା ଯଜ୍ଞ-ବିଧିର ଅହାହା ଶ୍ରୁତି-ଜାତମ  
 ସଦାହୃଦୟାଦର୍ଶିତ-ପାଶୁଘାତମ  
 କେଶବ ଧୃତ ବୁଦ୍ଧାଶରୀରା ଜୟା ଜଗଦୀଶା ହରେ

ଶ୍ରୀକୃଷ୍ଣଙ୍କୁ ନିନ୍ଦା କରୁଥିବା ଯଜ୍ଞ-ବିଧିର ଅହାହା ଶ୍ରୁତି-ଜାତମ  
 ସଦାହୃଦୟାଦର୍ଶିତ-ପାଶୁଘାତମ  
 କେଶବ ଧୃତ ବୁଦ୍ଧାଶରୀରା ଜୟା ଜଗଦୀଶା ହରେ

[illegible]

The boundless mercy of Śrī Caitanyadeva is not merely for protecting from ignorance or the sources of concern in the external world. Those who can protect and deliver the living beings from the union with Paramātmā through intellect, the mistaken notion of merging with Brahman, and the detached and fragmented contemplation of Paramātmā, such as the great magnanimity of Śrī Caitanyadeva. The great favor of Śrī Caitanyadeva towards living beings cannot be compared. Some may be dissatisfied upon hearing this. They may say that Buddhadeva is indeed an incarnation of Viṣṇu. But do they know that Śrī Caitanya Mahāprabhu is the original source of all incarnations? Buddhadeva is a 'naimittika' empowered incarnation of Śrī Caitanya Mahāprabhu, meant to preach a partial aspect of the doctrine of non-violence, while Śrī Caitanya Mahāprabhu is the eternal avatārī. Such a doctrine of non-violence is boundless in countless qualities at the incomparable lotus feet of Śrī Caitanya Mahāprabhu. Therefore, the followers of Śrī Caitanya never disrespect Śrī Buddhadeva. However, they do not heed the words of Buddhists or those deluded by māyā. The essence of all excellence and the highest good of the world is encompassed in the teachings of Śrī Caitanyadeva. Śrī Caitanyadeva has instructed to follow Śrī Kṛṣṇa's lotus feet in every way, through all activities."

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[illegible]

Householder vows (*gṛha-vrata*) are nothing but a deviation from consciousness or a lack of realization of one's true self. Only when there is a distortion in the consciousness can one fail to understand the true nature of their religion. The living being is inherently drawn to Kṛṣṇa; any other pride of the living being is a pride of a distorted nature. To introduce oneself as a follower of Śrī Caitanyadeva while being bound by such other forms of false pride is mere audacity. The *Tri-daṇḍi sannyāsīs*, who hold the triple staff, serve Viṣṇu perpetually with body, mind, and words.

[illegible]

In another language, the term 'Sūrya' is referred to as 'Vaiṣṇava'. If we perceive the ultimate reality with divinely enlightened eyes, we will realize Viṣṇu as '*parama-tattva*' or '*puruṣottama*'. Viṣṇu is the original deity from whom other deities have originated. Some people believe that the word 'Bhagavān' is derived from the Vedic term '*bhaga*'. Some interpret the term '*bhaga*' as 'Sūrya'. However, Viṣṇu, as the Supersoul, resides within all deities. Not only this, Viṣṇu is the sole owner of all things. He is the only protector. The entire



world, or all things, are under the protection of Viṣṇu.

ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ, ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ  
ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸਹਿ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸਹਿ ਸਹਿ,  
ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸਹਿ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ, ਸਹਿ, ਸ਼ਾਕਤਸਿੰਘਾ, ਸਹਿ, ਸ਼ਾਕਤਸਿੰਘਾ, ਸਹਿ,  
ਸ਼ਾਕਤਸਿੰਘਾ, ਸਹਿ, ਸ਼ਾਕਤਸਿੰਘਾ, ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸਹਿ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ,  
ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ  
ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ  
ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸਹਿ, ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ  
ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ, ਸ਼ਾਕਤਸਿੰਘਾ, ਸ਼ਾਕਤਸਿੰਘਾ, ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ,  
ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ, ਸਹਿ  
ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸਹਿ,  
ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ  
ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾ  
ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ  
ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ, ਸ਼ਾਕਤਸਿੰਘਾ, ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸਹਿ-ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ—  
ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ ਸਹਿ  
ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸਹਿ ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ ਸ਼ਾਕਤਸਿੰਘਾ  
ਸਹਿ

When Śākyasiṃha is an incarnation of Viṣṇu, the Vaiṣṇavas cannot disregard him. Far from disregarding him, Vaiṣṇavas do not disrespect, dishonor, or prescribe violence or worship towards any human, animal, bird, insect, plant, shrub, vine, stone, or clay. Vaiṣṇavas are the sole dedicated servants of the doctrine of non-violence. Those who have not achieved Vaiṣṇavism, no matter how morally upright, charitable, religious, sattvic-natured, or great they may be known as in the world, are committing violence to many living beings every moment and are also causing harm to themselves. Vaiṣṇavas are the true impartial ones. They do not worship inferior entities, abandoning the worship of the supreme reality with various other perceptions. Deviation from the supreme reality to worship dogs, horses, outcasts, or ghosts is merely a path of karma or idolatry. In the worship of Acyuta, the worship of all fallen or various partial entities is included.

“ਸ਼ਾਕਤਸਿੰਘਾਸਿੰਘਾਸਿੰਘਾਸਿੰਘਾਸਿੰਘਾ”

सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्

(Bhāgavata 4.31.14)

“yathā taroḥ mūla-niṣecanena  
trpyanti tat-skandha-bhuja-upaśākhāḥ  
prāṇa-upahārāc ca yathendriyāṇām  
tathā eva sarvārhaṇam acyuta-ijyāḥ”

(Bhāgavata 4.31.14)

सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्

Engaging in the worship of beings solely based on compassion for creatures, influenced by other perceptions, obstructs the worship of Viṣṇu. Such actions are unlawful—

“सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्

(Bhāgavata 4.31.14)

“ye ’py anya-devatā bhaktā  
yajante śraddhayānvitāḥ  
te ’pi mām eva kaunteya  
yajanty avidhi-pūrvakam”

(Gītā 9.23)

सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्

Vaiṣṇavas do not oppose any particular ideology. They only sing the true nature of the real object for the eternal welfare of narrow-minded and deprived individuals.

सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्  
सर्वान् भूतान् कृपायाः पश्यन् विष्णुं भजन्

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 ০০ ০০০০০০০০০০০০০ ০০০ ০০০ ০০০ ০০০০০০০০০০০০০০০০০ ০০০০ ০০০০  
 ০০ ০০০০০০০ ০০ ০০০—‘০০০০০০০০ ০০ ০০০০০ ০০ ০০০ ০০০০০০’,  
 ০০০০০০০০ ০০০০০ ০০০০ ০০ ০০০০০০ ০০০০০ ০০০০০০০০০০  
 ০০০০০০০০০০০০০০০০ ০০০০০০০০ ০০০০০০০০০০ ০০ ০০ ০০০০০০০ ০০০০০০০০  
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 ০০০০০০ ০০০০০ ০০, ০০ ০০০০০০ ০০০০০০০০ ০০০০০০০০ ০০০০০ ০০০০০০০০০০ ০০  
 ০০ ০০০০০০০০০০০০০০০০ ০০ ০০০ ০০ ০০০০০০ ০০০০০০০০ ০০০০ ০০০০০০০০  
 ০০০০০০০০ ০০০০০০০ ০০০০০ ০০ ০০০০ ০০ ০০০০০০০০০০ ০০০ ০০০০০০০ ০০০০০০০  
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Śrī Gaurasundara resided in his own home in Navadvīpa to bestow consciousness to many householder-bound individuals. The pastime of renouncing the householder life was also manifested to bestow consciousness to unconscious beings. When he prepared to take sannyāsa, the residents of Navadvīpa, whose sensory enjoyment was disrupted, attempted to hinder him, prompted by their misguided intelligence. Śrīman Mahāprabhu told his mother and wife —‘Consider Kṛṣṇa as your son and husband.’ Leaving behind his grieving mother and wife, who was without support, he set out for the eternal welfare of fallen and destitute beings. Renouncing all worldly duties he had accepted during marriage ceremonies, he proceeded to chant Kṛṣṇa's name. His extraordinary endeavor was to bestow consciousness to the unconscious human race

[illegible]

ଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟ, ଶୂନ୍ୟ ଶୂନ୍ୟ, ଶୂନ୍ୟଶୂନ୍ୟ, ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ,  
 ଶୂନ୍ୟଶୂନ୍ୟ, ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ  
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 ଶୂ ଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟ, ଶୂ  
 ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂ ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ  
 ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ  
 ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ  
 ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂ ଶୂନ୍ୟ ଶୂ ଶୂ ଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟ  
 ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂ—

According to the Buddhists, Śākyasiṃha renounced the world driven by the selfish desire for attaining Nirvāṇa. However, Śrī Caitanya Mahāprabhu's renunciation of the world is not of that type. He went to the forest to bestow eternal wealth by removing the eternal deficiencies of all living beings. He lacked nothing. He is the only husband of all women, the only son of those with parental feelings, and the only friend and lord of those who are dependent on feelings of friendship and servitude. Śrī Caitanyadeva's great gift will not be limited to Bengal alone—nor will it be restricted to persons born in the Brāhmaṇa caste. The entire world, all varṇas, sinful and virtuous people, those of the same faith and those of different faiths—all beings of the universe can receive the unprecedented gift of Śrī Caitanyadeva by relinquishing their respective prides. Śrī Caitanyadeva is neither fragmented nor narrow-minded; he is supremely magnanimous. He is the embodiment of the supreme reality, the full existence, consciousness, and bliss. To free beings from the punishment of an unconscious life condition, he is eternally fully conscious. He descended into the world to bestow consciousness upon the unconscious living beings. Therefore, it is said—

“ଶୂ ଶୂନ୍ୟଶୂନ୍ୟ! ଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟ  
 ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ ଶୂନ୍ୟ ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ”

(ଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟଶୂନ୍ୟ, ଶୂ ଶୂନ୍ୟଶୂନ୍ୟ)

he sādhaḥ! sakalam eva vihāya dūrāt  
 caitanya-candra caraṇe kurutānurāgam

(Śrī Caitanya-candrāmṛta, verse 90)

"O saintly persons! Abandon all other things from afar.  
Develop affection for the lotus feet of Caitanya-candra."